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Transcription Room

Portland, Tuesday, October 17, 1967
M 1275 AD

Mr. Nyland: Sit on the floor. Are you ready?

So, I would almost say, while we have all of the New York Group together I can say something to them. It's about tomorrow. The meeting in Eugene will be at 5 o'clock. Where it will be, you will have to ask Mickey. It means we will leave after lunch. Everybody, during the morning, is free to do as they like, including myself. After lunch we will meet at a certain place on route--What is it, Frank? 5? (Frank: I think so.) Ya, probably. Frank is your advisor. And then we can go, together, or more or less, and, in any event, we can meet at the time then, 4:30? Mickey knows the place. Is he here?

Mickey: Yes. YMCA.

Mr. Nyland: Ya, YMCA. You expect an influx of ( ) ?

Mickey: My whole house isn't as large as this room.

Mr. Nyland: Good. Now, again, the fact that there are several people from other places, don't let that the people of Portland be intimidated. Because you once made the remark that because there are so many of the others that you had no chance to ask any questions. But, of course, it isn't so. And, in the meantime, I think maybe you have questions and that you have written them up. So we can talk about it. Do youremember, in one of the answers, I said, and also I think that Wesley's letter ended up with the suggestion that you should have many questions now because it doesn't happen too often that I am here, and I think that you really should cross the "t's" and dot the "i's" regarding Work, and try to become very practical about it. That there shouldn't be any misunderstanding any more. The difficulties of Work always remain, but the simplicities can become simpler and simpler, providing you have enough clarity in your head to arrange it that head, in such a way that one thought after another is logically built up, and then, with that kind of a knowledge, you can apply it and really put to practice what is the necessity of an idea resulting in Work on yourself. So, now, what questions are there that we can talk about? He has a whole list of them... lets have number one.

Question: Well...number one: What is the relation of the 3 things, sex, moral integrity, and spiritual aspiration, to self-observation?

Mr. Nyland: Umm. Let's hear another one, George...this goes immediately

into such detail already. We're still low by the ground, George. We'll talk about it...

Question: Uh, on your tape, you say that union is not the goal, that evolution is. And I thought perhaps, uh, I'd like to know if they weren't the same?
Mr. Nyland: You know, I believe the best idea is you read all your questions first and then I select where to start.

George: By saying we are awake in the terminology of the Work, do we mean that we are ~~xkxx~~ in an illumined state of consciousness, and therefore aware of life, of the usually hidden emotional-mental states, or do you mean a state of concentrated attention?

And, No. 4, what about the galvanic shock that seems to strike the physical body when first we observe it? Is this a sign that we are correctly Working?

Mr. Nyland: Well, who made it galvanic?

George: Me.
Mr. N.: Ahh.
George: Like in a tooth, you know, only it doesn't hurt.
Mr. N.: Ya, in a dry battery or so?
George: When we are observing the body, are we separate actually or in thought only?
Mr. N.: Now that is a good question. We start with that one. When we observe the body, what is functioning? What is your idea?
George: "I" is functioning. I am observing it.
Mr. Nyland: Ya, which is the "I"?
George: "I".
Mr. Nyland: No, it isn't. There is no "I". There is only the wish to make "I". "I" has a quality that doesn't belong to earth at all. If we talk about an objective observation, the observer has to be objective. As far as this world is concerned, everything is subjective. So where would objectivity come from? It isn't there. It has to be created. Because there is a possibility that it could be created, assuming, for a moment, that when we happen to think about it that whichever thing we think about ought to be able to exist. It's only an assumption, because I can think about all kinds of possibilities which never can exist. But the fact that I think about an objectivity must be based on something that I believe that Objectivity actually can become an experience for me at certain times. And there is an

intentional wish for Objectivity, and there is also an unintentional or an accidental awareness, an accidental Objectivity as an experience. Based on that particular fact that a man is capable of having that kind of an experience, even if it is accidental, one tries to find a means by which he could make it, create it, or repeat it. But if one is unconscious as we walk around, and as we do things, and as we think about and as we feel, there is absolutely no "I". Still, I think about the possibility of an "I", because "I" for me could be a great help if it were Objective, and then, because of its superior, we can call it, knowledge, could then advise me in my subjectivity what to do, and, moreover, if this objectivity could exist as an entity, that actually could become helpful to me in my unconscious state, because of this kind of an influence could gradually change into a real consciousness.

What I have is a wish to create an "I". And, in the beginning, when I want to create something that doesn't exist, of course, otherwise it wouldn't be a creation, and it would have to have attributes which are entirely different from my ordinary state of subjectivity, or unconsciousness, the thought can only be hoping that someday it might exist, and, at most, I can now assume that it exists and do as if it exists, and this is the beginning of Work. I simply hope that there could be something in existence which is as a result of the thought of [illegible] the thought of such a possibility, or of a wish on my own part that I now create something [illegible] as if it exists, and then I start to Work as if that I know exists, as if it then already is alive. When I say I create an "I" it must be the result of a sincere wish, and the reason that I want the little "I" to start is that I have to have a point from which something of me can be observed and that the observation has to come from this oberver in the form of a little "I". And I now assume that this little "I" could function in the way of collecting data about myself and that the data I want to be objective facts and by that I mean that they have to be truthful without any question about it. So, the creation of the little "I" is like a concept and I do now as if it is outside of me because I know that when something is outside of my subjectivity, there is a possibility that it could function more objectively instead of being mixed with me, and in the midst of subjectivity [illegible] It would be very difficult to have any objective kind of a faculty. So I create this. I create it partly I say in an intellectual sense as something that I now give a task, and I say where it is as if

I try looking at me, observing me, and I now want to decide what it is when it will function objectively. By objective I mean that everything that is subjective must be excluded. So, it means that all the thoughts and all the feelings which I now have in my subjective body, personality, can not be in this particular objective role that the little "I" has to play. I create it by having a wish, by making an assumption that it exists. I know it doesn't but that there is something in me as the most holy wish I have in order to create something then that could function regarding myself and then I hope that in the accumulation of data which are more and more truthful about myself that something is recorded and that the recording will mean, feed, some kind of food for the little "I" to grow, and that out of this kind of assumption as if that at a certain point, by having fed it the proper kind of food, that, then, this little "I" would become an actuality. Whatever the process is that takes place, it is usually that I may begin with 1% objectivity and 99% subjectivity, but if I do this kind of Work correctly, then my food will be of an objective nature and gradually change the"as if" into the reality of an objective entity. You understand what I mean?

George: I hear you, but I don't understand.

Mr. Nyland: Ya. But do you understand? Because it is necessary. You have to visualize it. Wesley in his letter said it is as if you build something outside and that outside is now endowed with the possibility of observing you, so by separating it from one's self which is from what one is as a personality, outside of your body. Outside of your brain it is the same then as if something in my brain starts to become separate from the rest of my brain and that that section of my brain now functions in an objective way regarding the registration of the fact of my existence. When I say fact of my existence, I mean by that that the observation should result in an accumulation of data which only are concerned with the existence of myself without any description or without any associative thinking, without any liking, and simply considering myself as a body whatever it is, but sufficient as it exists to be an object to the observer, which is the little "I". Now it doesn't matter very much where it is at the present time provided I change in myself my wish into something that I assume exists as if something is observing me.

So I have to be careful when I say, "I observe." Because it is

not my ordinary personality that observes me. It is a very small section of something that is created by me for the purpose of observing. And this you have to be very clear about. That whenever you talk about "I observe" and "I wish to observe", it is quite different. When you say "I wish to observe." All of me in a subjective way wishes to observe or to create a process of observation. But when I say I observe, something already must exist in an objective sense that is observing me.

Look at where it is. There is always a division then between this possibility of an "I" existing and I myself as I am as a personality also existing and the one that now functions as an objective observer considers that what I am in ordinary life as my personality simply for whatever it is worth. But the one thing that I am concerned about is that it exists, and by existence I now mean it has a form of life. On the other hand if the little "I" is observing, it also has to have a form of life because I associate observation with an expression of life.

The quantity of these kinds of forms of life as life forces is of course different because in one case of my body the life that is maintained by the means of my body is subjectively expressed; whereas with the little "I" when it observes me it becomes objectively expressed. And that, you might say, is the only difference because the one can lead to the accumulation of certain data about myself which I consider absolute or truthful in the real sense of the word. On the other whenever I happen to think about myself or feel about myself or I remember myself in memory, I also have data about myself, but they are a little bit colored by my personal interpretation. And the real reason why I want to have some form of objectivity is to enable me afterwards to change that what is now subjective into an objective creature, and I say that that is simply a man who becomes conscious.

George: The question is though, do I detach from myself my conscious-

ness, from my personality to the little "I", or does my consciousness become quiescent when the little "I" functions?

Mr. Nyland: It's more the latter in the beginning. But you see the difficulty in this. When I say I wish to observe, I put myself in a state in which I hope that something can be created which becomes observant about me. How this exactly happens in myself is really a state of conversion, and it is then as if there is a different viewpoint in myself experienced in a different way, and to explain this, one has to be quiet and at a certain time the memory of myself realizing I exist goes over into an observation of myself as I now experience it at the moment. I change, in other words, that what is a thought process in myself from a memory or even from an anticipation thats of future bringing them together in the present, and then at that present whatever is recorded could become objective. I simply illustrate it by assuming that there is something else that should exist first which is still virgin field for manufacturing this objective faculty. Because with my present mind the way it is, it's extremely difficult to introduce something that is objective . But, you see, what takes place is something in me. It is not something that changes in the outside world. And many times I compare it when you look at a drawing where there are three lines that meet in one point: a vertical, one horizontal, and one that goes away. There is a corner, like the corner or a room, and you look at it. You look at it and it recedes. And at a certain moments, like an optical illusion, it comes towards you. Now nothing has changed in the corner. Only my perception has changed. That's exactly the same, that my perception of myself which is now based on a memory or ordinary thinking or even a feeling, is changed into another kind of a mental functioning which I call awareness. And it is strange how that sometimes does happen. If I sit, there is a moment of a flash of a recognition of myself whereas a moment before that was not there.

How this thing happens is usually a result of quite an intense wish as a desire combined with that what is in my mind and both you might say wishing for this kind of an experience in which the body does not change but is simply the object which is being observed. Say it a little differently and you might say philosophically what really happens in such a case is that at that moment the 3 different functions of myself--of thinking and feeling and my physical existence--are connected in some way with one aim only: to bring about an experience of objectivity. You see. And it is then a question of an entity that is a unit which produces in me a different kind of experience. Even if the unity of myself is far from homogeneous and it surely is not harmonious. At the same time it has the characteristics of a unit rather than separate parts and because of this, the experience that I now have with this unity now existing in me becomes a different kind of a nature than the component parts would give. All right? So far?

George: I'm with you.

Mr. Nyland: Now when I say "I" wish to observe, it is only the wish that starts. I make attempts and at a certain time, whatever it is, dependant on the degreee of unity I can reach, I experience the fact of my existing in which my mind is not functioning in an ordinary way, my feeling is not there; and at the same time there is a mental process which we simply call awareness process which registers the fact of myself existing. So if I now apply it, not only in sitting, but if I walk, it is then at certain times as if something is outside of me, following me, like becoming aware of me; is not me, but is there as part of me, but now, an objective "part."

In order to illustrate it better for oneself, it is as if smething is on the ceiling and as I walk that "I" on the ceiling observes me. It is sometimes when I start, I stop in front of the door, and I, you might say, sometimes we say, I come to myself. I realixe all of a

sudden in some kind of a function of myself that I happen to exist in front of the door. And it is notsubject to the knowledge that I get by itself or not even the knowledge I get by intuition. But it is a much more direct way of an awareness registering the fact of my existence, because it is the shortest way, it is dependant on the moment. It's not dependant on any time element as expressed in memory or as expressed in the future. All right?

Now we are so far that you know what it is, the experience of observation is. Right? And now you can use your language in accordance with it so that whenever you now make attempts you have to be very exact that the "I" only exists for this one moment of a flash of recognizing yourself, knowing that you're there, not defining it, not liking it, no description, no association, and nevertheless remains a mental process of certain facts accumulated, and as I say, objective.

Now do you see what takes place in a person when he wishes to observe? He starts out with a wish; he starts out with a belief that it is possible for him. He has certain information in his head. The information requires that there is an attention paid from his head to whatever the manifestations are of his physical body. So the cycle that is started is from one's feeling introduced into the head; the wish to observe now takes form in the actuality of an observation of that what is my physical body. And this kind of, you can call it momentum, is like a dynamic force which has started in while the 3 centers already are engaged; that is from feeling to mind to body. Because of the momentum that has been established, there is a possibility that it will consume time in the particular little cycle and from the body goes over again in to the feeling, the feeling renewing the desire to wish to observe. That again locating in the mind as an actuality of wishing to observe with the mind in an objective sense again observing the manifestations of the body, and, as a result,

there is like a little cycle that is established from one center to another to another when this is sufficiently intense when there is sufficient desire to use energy for this purpose. Automatically, because of this rotation, a certain unity of purpose is established between the 3 centers and as a result this entity which is there produces in me an entirely different kind of experience. All right? (Right.)

As soon as this dies out, everything dies out. When there is no wish, there is no "I" because the "I" is only created because of this attempt at this kind of unity, or this kind of movement or this kind of entity that will result from the movement. When the wish is one everything else drops because it is not pushed. Because of that, the little "I" all of a sudden disappears and sometimes we say as if there is a cloud in front of the little "I" so that we cannot be aware of the "I" and the "I" cannot be aware of us. As soon as I again make the attempt, as a result of my wish to wake up, as we now call it, then the little "I" appears to the degree of intensity correspondent to my wish and the more intense my wish is, the more that I have energy for the maintenance of that what I create. The longer then the little "I" can remain in existence and observe me and then, instead of having only a moment of existing, it is possible that the moment itself expands to a certain, I call it, still, a time length, although it is not a time since a moment has no possibility of extending itself in any one direction.

It can expand and then, I've said many times, it becomes infinity. Awakening, a state of being awake as a result of a continued effort for awareness, gives me an experience in which this my ordinary time does not exist any more, and I live then for whatever length of time is measured by a watch. I exist in a different kind of a state and I call that a state of objectivity or a state of self-consciousness or

a state at a different kind of a level and surely not an experience which is available easily enough on earth. It takes place on earth but it takes place because that what I am using is of a quality not of this earth. You can say it a little different way. If there are different kinds of life forces, one belonging to an unconscious state and the other belonging to a conscious state, the conversion in myself of that kind of a life force can take place as a result of my wish to wake up, and then that thecontinuation of that state of being awake depends entirely on how much of the life force has been converted for that purpose. All right now?

George: Yes. It makes sense.

Mr. Nyland: Now, next question. You brought out what is the influence of "I" if it exists on personality. You see, its a big step. Because we try to create the little "I" in conditions which are absolutely useless and even antagonistic. The little "I" has one quality which is predominant, which is that it observes in an objective sense. It has another quality which is a benevolence regarding that what it observes with a kind eye. These are the two things that belong to "I". They are exactly the same as the benevolent God looking at mankind or it is the same as that what is in man as his life for which he is grateful, that he wishes, that this life could have more freedom so that the particular problem that each person has refersto a knowledge that that what is life is at the present time imprisoned in the form of a body and that at the same time it should have freedom if it only knew how to open the door, of this particular prison. So you see, this involves not only a knowledge of what one is, but also a wish to get out of it.

And there is always this dual function. That what is partly intellectual is the knowledge of how to go about it, and the admission that such a fact exists or such a condition exists. The second is the wish that I want to get up. As far as illustration is concerned for the development of "I", "I" has now two attributes. One is an intellectual one which knows not only the condition but also knows what to do about it. The second is an emotional one, the constant feeding with my wish to keep that process going.

When the process is in action, there are 2 results. One is, because of the feeding of the "I", a certain growth in further understanding of an intellectual kind, and gradually building this "I" up that it could become an entity of a certain value and that afterwards when it is full grown, it could then be influenced by the other part of it, part of "I", which is emotional and is based on the benevolence, that which is almost, you might say, the gratefulness that it was created and I with my personality created it. Then I as personality will profit by the expression of gratefulness on the part of the little "I".

This I call benevolence because the purpose of the creation of the little "I" is quite definitely because I as personality need help, and I wish now that something outside of me is sufficiently interested in helping me to grow. This I now call evolution because the personality as it is, as far as the earth is concerned, is quite alright for the earth. And I don't have to be conscious in order to live further on earth, but if I's wish to be free from earth, I have to develop something that is of a different nature that doesn't belong to earth, is not subjective, and then when it exists will influence me and it will influence me in a desire that me becomes different and grows or changes into the direction of that what is--what I now call above

me or of more value or towards, as we sometimes say, His Endlessness.

You see, it becomes quite fundamental when I say that there are two different ways which have to be developed and will develop simultaneously, One is an intellectual development and the other is an emotional one, and the emotional one at times is fed by certain knowledge of a realization of myself that I know I must Work without being able to define it, Sometimes it is colored in a religious sense and we wish to be united with God. But whatever it is, there is always this two-fold function and they take place at the same time and if the little "I" grows out to become consciousness, its benevolence grows out to become conscience. At this time because they belong together, theconflict between mind and feeling does not exist, and as a result of that man becomes harmonious.

You see there is quite a change between an unconscious man and a description of what a conscious man ought to be, and it depends now on the development of those 2 centers which at the present time in an unconscious state are not sufficiently developed. This, you might say, we assume but I think it can very well be proven because if the emotional center is only halfway developed, there is definitely a possibility that it would grow out into its full development as a result of, let's say the creating of a condition in which it can grow so that expressed in the form of an octave that if that what exists is a do-re-me as an original little triad that then the possibility of further growth could be an actualization of the sol-la-si. The same applies to an intellectual possibility when as we say do is the only one note struck in ordinary life to establish a mental functioning for myself so then the whole gamut of the possibility of an intellectual developement is still ahead of me.

So, we simply say for that reason whenever I Work there are 2

possibilities that take place. One is the possibility of an intellectual body which I now call a soul and the other is the completion of that what is for me an emotional body. Those are the 2 that are most important because they are concerned with the possible evolution of man for what he is.

There is a third effect which concerns man as he is in a physical body and the physical body is not as yet dead as long as a man walks on earth and he has so-called life in him. When he dies, life leaves him and the body remains. And this particular change of condition and partly the of a variety of things that now take place when man is so-called alive, then his condition changes into something entirely different. And it is very difficult to change over from one to the other. If I call it death that then this immediate change of living cells no longer living, concepts no longer begin registered in the brain, feelings which have suddenly stopped, blood circulation and all the rest, naturally in my dead body are not there any more. But that kind of change is indicated by the completion of the octave of my physical existence and I call it si-do. Because I know that if the octave is complete from do to do that what is the do, the second do, becomes the beginning of a new life; in any event it's the end of the first life. And the crossing of the si-do simply means crossing a little bridge from life to death, or if it crosses, it may have baggage to take along for the possibility of the next life, if that is a concept that logically appeals to me. What does a human being when he dies, when his physical body actually crosses over from the little si to do, what does he take with him? Since the physical body of man number 1, 2 and 3 only represents what he is at the present time--a little bit of feeling and very little of his intellect, that what remains in existence is not material, and that if man in ordinary life has both

matter represented mostly by his body, but also certain qualities which are not as material, let's say, like a feeling and something that is definitely not material asa thought process which is to some extent abstract and only at times crystallizes out in a thought form, that all of that has a chance to survive the material death. So that when he crosses the si-do, he has something of value to continue with. The changeover from physical death, from physical life to physical death is not easy, because much of that what keeps a man on earth doesn't want to let him go and not only that something keeps him here as long as possible in the form of Mother Nature because man has to fulfill a function on earth. Also man himself does not let himself go so easily into death. He wants to protect whatever there is of his life as long as he possibly can.

So now the third result of working on himself not only will enable a consciousness to start and a conscience to be completed but it will also help him to loosen up the bondage which now binds him to earth. And one says then the si-do is easier overbridged by loosening up that what one is considering of oneself now important not as important for the purpose of overbridging and going over into a different form of life after death. The baggage that he takes with him is partly spiritual and is partly you might almost call it, the good potential thoughts. You see, not the subjective ones. They furnish enough information and material for man to continue on earth but what he wants to carry with him as baggage is something that has a potentiality and a possibility for growth, and, of course, the hope, idea or concept of evolution is based on something that is now potential and that could become actual if the conditions were right for it.

So you see now how it hangs together. The benevolence of the

little "I" will create conscience. That what is my task in wishing to wake up will create food for the development of a soul body and the result of those 2 now being united into one purpose for freedom will help me to loosen up the bondage of the si-do of the physical body. And then again, there are the three, united in some way but this ti e with a very definite sign pointing to the further possibility of the development in an area which I now can call a conscious area as different from that where I live and what I have now, which is considered unconscious. And it is this kind of overbridging of these three possibilities. One, the starting point of do intellectually into its own do-re-me. The second, the overbridging of the fa of an emotional octave into sol-la-si of that body. And the third, the accomplishment of the loosening up the bondage in si-do of the physical body. These three belong together and again these 3 make a unit in accordance with the law of the Triamonium.

And now, having connected them and combined them again they form the same kind of entity in which the component parts do not exist any longer, but in which the component parts have made a new entity and with this entity I enter into the cosmic, into the conscious state of self-consciousness.

Now, the question of little "I" affecting me. I say that it will affect me when it is sufficiently grown up. Before that it needs food from my ordinary personality, and I have a terrible time doing it, because it is created in conditions which will kill it as soon as possible. No, Objectivity hasn't an easy life, you know, in the realm of subjectivity. No possibility of developing a so-called objective faculty in my brain in the midst of ordinary mental activity which when, you might say, when they become -- not aware-- when they become sufficiently alerted to something that is introduced of a different kind of nature, naturally will turn against this kind

of an enemy. I say naturally, because you see the brain is not always homogeneous and it does not mean that the thoughts all are friends. They oppose each other, and there are certain sections of the brain which are connected by means of the thalamus and the hyperthalamus with my feeling center and there is all the time a conflict in anyone who is alive between that what is I xxx wish and don't wish. And sometimes I say that what my mind says is right or my heart or solar plexus says is wrong or reversely. So the difficulty always is whenever I have a conflict in that what is my brain, they fight among themselves, until a common enemy comes in, and then, at that point, all of them unite to throw the enemy out and when the enemy has been sent away, then they can continue fighting again. And that is really the state of the brain and that makes it tremendously difficult for any kind of a function in an objective way to take place in the brain of oneself. It could not do it by itself. I cannot place an attempt at objectivity in the midst of that kind of terrible soil. It would never grow. And for that reason it has to have an emotional quality somewhere which pushes it constantly into existence even if the intellectual attempt would die. And this is really what causes a man to wish to continue to Work because as soon as his wish dies, he is no good any more. All that remains is an ordinary man on earth, living his life the way it has been taught. But if the wish is there, and the deeper the wish, the more pure, the holier it is, the more it represents in man the desire to free himself from the bondage of earth, the more God-like you might say, his wish is, the clearer then the intellect will start to function in observing the body.

You see these interrelations. You see now that if "I" could exist and it has to continue to exist by much attempts, hundreds of times, thousands of times, in the midst of the greatest difficulties in the

of conditions, which at the present time, I don't understand when. All I have is a wish without any common sense that I try it in the most impossible situations when it is utterly impossible to be impartial. But I think that every once in a while I am so heroic that I can do it, and find out I can't, and I'm stupid because I use and misuse energy for something that I know will never have a result. So, even with these kind of conditions that are very difficult there is a possibility, that's why the accumulation of these kind of intense wishes something starts to grow and then I hope that this "I" can remain more constant, will not disappear when the wish in me is not sustaining enough, still will have, I might almost say, its own momentum of existence regardless of being fed. It is possible that that might happen and that gradually my self as a personality will come under the influence of a higher quality, of a higher nature, or a different kind of living. This particular process I call simply participation. It is the re of the intellectual body. The Do of the intellectual body has 3 different parts. It is an observation; it has to be impartial; and it has to take place in the moment. These are the 3 that are united and make out of the note of Do also an entity.

With this satisfied in accordance with the 3 requirements, it has now a force to continue on its own triad. And all of this is completely linked up with all forms of the Law of 3. It is linked up now having as Do vitality for Wishing to grow; it reaches re; re is, in our terminology, a participation process of that what is the little "I" wishing where the conscience comes in; wishing again to return to that what has created it. And it is a process as if at such a time that what is taking place in the brain of man of a so-called objective nature is now settled on the facts of the totality of the brain trying to convert it into a conscious brain.

And, at the same time, that what is in the solar plexus as a holy wish, as holy as we can make it, now starts to affect the surrounding in my chest and spreads and forms a road to my heart and connects at such a time gradually all the different nerve nodes that are now functioning as emotional ends, bringing them back into a real center which is located in my heart and then becomes a function of conscience. And this feeding of what now takes place as coming from the little "I" in the first place or you might say goes down from consciousness to conscience is now helped by the cry on the part of that what is now reality in myself which we call magnetic center wishing to be free. And at such a point that what is real life in me which is permanent, and which was there when I was born or conceived, now wishes in its wish for freedom to unite with that what is of the same quality as represented by the little "I". And they find themselves in that what is my heart and produces in my heart a real emotion for freedom. The emotion for freedom will take a form of wishing to be united with God.

And so everything from consciousness to conscience now results in a religious desire on the part of the totality of the personality to dedicate everything it has for a different kind of purpose, than only maintaining themselves on earth as it is. And it is the result then, of a very definite religious wish, not only to be united but to leave this earth and to leave it as well as we can and to leave it having paid all the debts going from earth to the next level of existence which is of course an emotional one. And since my wish is Holy Emotional, it then will produce in man the possibility of the growth of that what for him will be important to live on a different level. This we call Kesdjan.

The same kind of steps I take in place when I wish to develop

an intellectual body. But it is to a different kind of a step just a little bit further removed because the intellectual body as a step starts at the si-do of the Kesdjan and that what is fa starts at the si-do of the physical. So you see there are the stepwise changes from physical through Kesdjanian, also called emotional also called spiritual to an intellectual body also called soul body. And this is now the development of man.

So that is the effect of "I" of complete transformation of the personality. So that the real functions of what is now inactive, and its partly developed only!--and that what we call man number one, two and three, but the introduction of an entirely new entity is changed over into the possibility of development in the direction of further evolution either emotionally, or intellectually. We simply say that because of this existence of "I" now affecting me, that what is my personality becomes individual and as individuality I present myself to God to help Him if one can, if He wishes my help.

Now, what other questions?

XXXXXXXXX The question of energy, do you remember? The question of what takes place in the body when one Works.

You see, there are again three processes, when I Work on myself, I am with the totality of my body in a different state even if it doesn't last longer than a moment and hoping that it might last longer for a certain period of being awake. In that particular state of receiving impressions through my sense organs. I see, I hear, and there are forms of energies entering into my head located in my brain and producing a certain force for myself which sometimes furnishes the brain with a means of continuing to exist and sometimes are sent by the brain to different parts of the body for further digesting. It's a complicated process because we do not know exactly

what takes place with an impression as a form of energy and energy is something that contains life, many times in a concentrated form, but which has the possibility of a dynamic quality of expressing that what is life into a certain direction, its energy is, of course, of a different kind and in different places. Sometimes energy is contained within itself and it has then a potential quality without becoming expressed. We call it an energy of place, and it is usually a result of certain forces acting on an object without giving the object a chance to move. The conversion of energies of that kind mechanically expressed as energy of place going over into a motivating or emotional energy, kinetic, or the conversion of energy into forms of heat, or conversion of energies int o forms of electronic behavior or whatever it may be that takes place physically in the body. And the body is constantly maintained by the conversion of certain forms of food which then in the conversion become more applicable for the needs of the body. So, when I eat, I have food that I take it, solid or liquid, and I digest it in my stomach and in the intestines and in all the different organs and I extract physiologically out of food dependant on the conditions in which I am and where the food is, and what ever the food represents as having digestive value, certain ways in the stomach in an acid condition, whatever it may be, certain foods I digest again in accordance with the scale of an octave and they represent do re mi fa sol las si in the digestive process of food, when fa is reached, a certain form of energy enters into the body which helps to make it go further than only fa. This form of energy is air. When air enters as an energy to help digest ordinary solid or liquid food to its highest possibilities of being extracted, that is intuitive value. Sometimes that kind of food will form

sex energy, being the highest form of energy and the most, you might say, the most pure, a highest condition of activity and also, if you want to follow Ouspensky, represented by certain figures and he calls them hydrogens, whatever it is, I don't want to go too far although its very interesting because also in the hydrogens there are representations of the law of Triamon.

But, whatever it may be on account of that what is now taking place when I experience the result of being awake and the result because I wish to Work, the body changes in three different ways. In the first place the impressions that I receive in an unconscious state and going to the brain and registering as results of my sense organs, now will not go when I am so-called conscious to the same place. They will feed that what is sub-conscious in me. It's difficult to define this, but the subconscious part is exactly the place where I try to Work with when I try to become objective and therefore this form of food now entering in me as a conscious being will go to feed and to help the conditions in which objective processes of a mental kind take place. In the second place, the effect on air as it enters and as it is now digested you might say oxygen extracted for the purpose you might say of combustion. When I am conscious, when the body is under the influence of "I" as existing, then this process of digesting air means not only that oxygen is taken out of it, but also a great deal of what we call in chemistry rarified gases, which you know probably argon, helium, xenon, krypton and so forth. They don't belong I would almost say to the periodic system of the elements because they have a configuration in which all the electrons have become a closed unit around the nucleus and for that reason chemically speaking they cannot be very attractive in chemical reactions we know on earth, but in the state when a body is conscious

we are not subject then to the laws of earth only. We become subject to laws that belong to a planetary level, and on the planetary level then substances, now called noble gases, become actually attached in a condition, they actually are not on earth but now they are not rarefied as far as the new level of planetary existence is concerned. They become ordinary food on that higher level. This is extracted and then starts to form in a human body that what is called corresponding to the level of their own existence. They help to form that which is Kesdjanian body. The third form of the digestion of food simply means that when a person is conscious, and hekeeps that state, the processes of digesting in him go to a much higher scale, and, as a result, that what his energies, now located in the brain or in the emotional center, in the first place are more again rarefied that as less dense, but they also accumulate as sex energy as there is a production oxf more sex energy to be used for the purpose of further growth. What happened? It stopped.

We wait. Maybe it's good, that we have.... They start to digest that what is taken in as ordinary food to a higher scale and if there is sex energy which is extra it can be used, for real creation and not procreation. So that the responsibility of man, when he starts to Work, simply means that he becomes manager of many more kinds of energy than he originally would have in an unconscious state and this again, this addition and his responsibility makes man in his mind and in his feelings a different kind of responsible person. Because, you see, this kind of energy is made because of an effort on his own part and then it belongs to him and is not further dependant on that what his father and mother sent him out with. And it is an entirely

different thing. That is his real property because he has worked for it. All the rest in an unconscious state has become mechanical for him and it is simply maintained because he takes in a little bit of food to maintain it with a couple of perhaps excursions into what he calls his art or his religion or his dogma or perhaps a little bit of a scientific attempt to do to enhance---or maybe you have a philospphy but that's still ordinary life.

This kind of a man is quite different. He is the continuation of man number 4 in which is located the desire for further growth and its this continuation of man #6 in which is located then the "Do", the realization of the possibility of the development of his soul and because of that, that what now starts to exist in man more and more independant of his ordinary physical body, and because of the acceptance of the responsibility not only for the maintenance but also for the usage of that what is additional energy as a result of his Work, will enable him to consider his physical body as the sole purpose for which it was created: to be used for the building of something that is of a higher nature. This is tremendous thing, because if man actually comes to that conclusion that his body as it is created on earth is not solely for the maintenance of that body on earth, but that it has an entirely different purpose, that it is created for the purpose of freeing his life by means of creating certain things that are not any longer subject to the conditions of things as they are on earth--then he is really evolving.

Now, what other questions?

Question: Is awareness explained in the same way by all people, or do different people experience awareness in different ways?

Mr. Nyland: Awareness is the result of objectivity. The only definition of awareness that we have is that it is non-subjective, in that particular

relationship non-subjective means that there is no question about whatever subjectivity meant. It is now non-subjective. This is the only definition we have of objectivity. It's impossible to describe it in any other way because we don't have the experience of it and the reason why we think about what is objectivity as compared to subjectivity is that in a subjective mind we have all kinds of distinctions, therefore we naturally assume that the same kinds of distinctions also occur on an objective level. They don't. The distinctions that we have in ordinary life and what we call subjective changes, depends on the material form as we know it. It is completely dependant on the form itself. Its dependent on arguments with words. Whenever the content is considered there is much less difference in principle I go over from the level of the earth to the level of the planets, we lose a tremendous amount of what is now connected with matter and the accent is on emotions, and in emotions we don't use even words. We use silence. We experience in emotions a certain state which is communicated in an entirely different way from the way in which we now talk. And, as a result, spirits--they don't talk; they need a convienient person through whom they make known that what they think and feel, and their level of being is not at all expressed in an material form, and only if the wish to communicate with earth they have to have a medium. You see, this is an interesting thing; that that what we now used to as ordinary human beings being on earth of course represents the conditions on earth to which human beings have adapted themselves. But if one could actually try to visualize what happens to a human being when he has no longer his ordinary sense organs , when he cannot take in any impressions, when he cannot, let's assume he can continue to breathe, that as most of that what is represented by his ordinary life with which he thinks and with which he feels has been eliminated---What is then there of a human being? You can say a bump of flesh functioning, if it is being fed

And you don't need your eyes for that, you don't need sense organs for that at all. You can have a digestive process in your body. You can still have blood circulation. You can still have a little being that is more or less exhaling and in haling. Sometimes because of the brain telling it to do that and sometimes because there is inherent in the human body more or less intellectual which we simply call instinctive.

But what else is of man when you take away all of these so-called material things? Will he still remain in existence spiritually? When it comes to the question of the creation of your "I", when a person dies, will his "I" continue to exist in the next world? Again there is no question: naturally, he will exist because this "I" is not subject to the law of death physically.

Can he exist and remain in existence as far as his spiritual life is concerned? He can, but again he would die. He will die a spiritual death. What is it then in man that could become infinity? The result of the fusion of his soul in connection with that which has produced his soul. If that can be reached, this unity is no longer subject to any law of destruction. Does that answer it?

Q.: Yes.

Mr. Nyland: More questions?

Q.: One more.

Mr. Nyland: O.K.

Question: Does one become tired from much Work efforts? Is it possible to have more energy instead?

Mr. Nyland: Well, I explained a little while ago that the digestive processes produce more energy, so of course a person becomes much more of an instrument on which such energy can be used without tiring the body. The production of additional energy is inthe first place

that when I become objective that all the different things I am now doing I scrutininze from a different standpoint and having more wisdom, and how the different influences are now conne cted, I will become a much better manager of the utilization of certain energies for certain purposes. It is really saying the same thing as a realization for oneself of how much energy at the present time is wasted and lost that many times muscular tensions take place without any rhyme or reason that we many times over talk , many times we have thoughts or feelings that don't belong to us and surely are not necessary for the maintenance, that we waste a tremendous amount of energy in the form of so-called enjoyment and mostly for the body. The expenditures of energy on non-sensical things because we happen to live in a certain way and keep up with the Joneses is tremendous. If I want to reduce my life to a living in austerity, it may not be very nice for others to deal with but for me I will be able to extract from food much more because in the first place I need less. In the second place I will be in such a condition that I really know what to eat and what not to eat and if I reduce the level of my physical living to as low a possible level as I can bring it and still maintain myself. All the energy that I save will be able to be used for the purpose of a spiritual development. The same applies to this question of sex, you brought up.

What is it in man that really feeds the possibility of his spiritual body, his keddjaniam, or his soul body? These are qualities of sex energy that usually are spilled and not used at all, exactly the same way as in breathing I do not take in rarified gases and keep them in my body. I simply exhale them again. They are of no use to me. They are in air but I cannot digest them. At the present times sex energy does not produce enough substances for the formatio n of higher bodies. When one becomes conscious, sex energy changes and it even changes into forms of less and less density . Gurdjieff calls it substances of Helkdonis and Abrustdonis.

They are meant to be used for the creation of an emotional body and for a soul body and for quite definite, definitely different kind of qualities as sex energy meaning to be used for creation and not for the continuation of one's race. Simply I create in order to continue myself in an evolutionary way. Earth requires of me that I continue, perhaps marry, have children or whatever, but it is on the earth same kind of horizontal level of the existence of all things.

When I really wish to Work, then I can develop in the direction of a vertical line, getting away from earth if my aim ultimately is for the development of a spiritual possibility, then I wish to use this spiritual possibility for reaching higher than where I am. And if that means an entailing or that what is now for me a necessity to see what is my bondage to eatth, that gradually with this possible developement I will loosen such bonds and have freedom for that what is in reality worth more than anything of me, which is my life, which is my magnetic center, which is within me the representation of God. After all if a man is two-fold, if a man appears on earth for a very definite purpose to maintain the earth and to help, because of the existence of mankind to be used as a conversion body for certain food which one says goes to the moon and simply helps complete the involutionary cosmic ray. That then ff that is the sole purpose of life, then he may as well die after a certain lifetime and no one can object to it. But if man starts to think about the purpose and meaning of his life and then realizes that that what he is actually engaged in is not just a continuation of his race in a horizontal planebut that it ought to be grwwing away from earth, going up and up in a vertical line. This is the road for him then. To reach infinity or at least to reach an understanding of infinity. An understanding of infinity is a return to his own center as if he is getting away from it. And it is these two almost opposing forces which could

in equilibrium create for him a point of no return and at the same time a point of realization of absolute existence and in that sense that what is the vertical development in man together with what is his horizontal development in two directions as indicated by a rectangular line, the totality of what is his own life from whatever he now experiences to an understanding of the development of time for all people existing at this moment. That then together with the vertical line he reaches the point of origin of these 3 forms of time and in that kind of dimensional 3 free-form at the point where they meet, he finds infinity in his life. Its very interesting how that really relate s to each other and again how the 3 components parts are the only reason why entities can exist.

You cannot make an entity out of 2. You can have opposing forces in which one defeats the other and the strongest wins but when there is a third there is the possibility of a triangle and the triangle can shrink into one point and then have in it as entity the qualities of the component parts. I don't know if you know much about chemistry but whenever you have any kind of a chemical reaction and you bring certain substances together, a new substance is formed out of 2 or 3, whatever it may be. And one says, " Water is H_2O." It is composed of 2 atoms of hydrogen and one of oxygen in certain relation with each other. The 3 gases or rather 2 gases, 2 molecules of hydrogen and one of oxygen of course is gas, nevertheless the combination of that makes water. It is entirely different properties. Nevertheless if I again have a reaction which simply divides the water back again into hydrogen and oxygen. I have my component parts. It is this kind of change out of 3 components which simply make an entity of different properties. It is this same kind of change in man when he is unconscious that by means of the introductionof objectivity into the 2 opposing forces in himself: one wishing him to grow, the other wishing him to stay on earth. That the new state of consciousness is formed which has entirely

new properties which we call being awake as compared to being not awake or waking-sleeping. Are there more questions?

George: I've think I've monopolized the meeting sufficiently.
Mr. Nyland: No, I think its very good because you are the only one who had the questions written up. Who else? Good.
Q.: You've already answered 2 of them. What is the difference between Work, Alertness, and identification?
Mr. Nyland: Well, we talked a little while ago about that. An Alertness is an unconscious state. It simply means that I know I'm alive and I'm interested in a variety of things which I can perceive with my sense organs. I call it ale rt, because it is a little different from being half-way asleep or dreaming or more or less unconscious or even like a chicken without a head. It is an alertness which means that all the different organs in myself are functioning correctly and sometimes in a little higher gear than the ordinary conditions of earth would require.

The question related to Work is simply that when this alertness exists I am almost, you might say, at the boiling point--I compare it to the possibility of going over from my waking-sleeping state even if I am very much alive in to a condition in which I can remain aware or awake for a certain length of time, I simply call this an awareness because an awareness is based on the registration of the moment when things take place whereas ordinary thinking is based on a process in time which I call memory or which we call the anticipation of the future.

So the relation as far as Work is concerned, I change by means of wishing to Work my alertness into awareness. An awareness for me I simply define as a state of being awake for one moment and I define a state of awakening as an extension in some form or other of a moment. And then the difficulty is that a moment is not at all like

a point in time. A moment is so completely non-dimensional that I cannot emen conceive of it. And for that reason I cannot look to any form and for that reason my mind cannot register, the mind as it is at the present time. In order to register a moment, I have to form or create a different instrument which is capable of registration of that kind of a, I would almost say, concept.

Now the question of impartiality I explained it a little while ago. That what I observe with my ordinary mind and I call now observation again the writting down or registration of certain facts about myself. And I take them now from that what I experience and whenever I experience something it is registered in a ce rtain section of my brain which afterwards I use by recall to bring back something that is past as if it is still happening at this moment, and I say then I think in my memory recalling that what has happened and I do then as if it still is now happening since I happen to think about it. In reality, I have naturally thoughts about myself, I have hopes of what I will be and I have a certain amount of knowledge of what I have been. This I call a memory and it builds up into an accumulation of certain data about myself which I then call self-knowledge. I am questioning simply that that what is now this self-knowledge--how actual is it for me for the purpose of real communication in a truthful sense. And whenever I happen now to think and usually about things that are already a little passed or things that were a little disagreeable and which I didn't like and for instance I describe it to myself or I use it to illustramte certain things for other people, my tendency is always to embellish it a little bit so that I get off a little better. So that actually what Ihave experienced was pretty bad. I'm not quite sure that I recall in memory whatever is the same. I am quite definitely surse that it is not the same for everybody and the differences of opinion will mean that that what

everybody has as a recall is always colored by the personality or whatever it was his identification with that what has happened. So far as actual knowledge or an accumulation of data which are absolutely truthful, my memory will not help me. It remains too personal.. It always becomes interpretative and as far as my intellect is conce rned, it is associative. By association I mean that certain things already registered in my memory are brought up by similarities to that what I experience now. And because of that, that what I experience now is again tinted by what I have experienced and one simply says that in an unconscious state a man is not a good recording machine. It is sufficient for him to be able to live on earth the way he is because everybody else is the same and we understand a little bit when someone else perhaps might exaggerate a little bit. We discount it many times or we put in a little salt inorder to make it more tasty. But you see it's not reality; it is an interpretation in accordance with whatever level a human being wants to be in order to get along in the world or in order to criticize himself or to really live in a certain form of a hallucination, hoping that he is actually what he believes he is without questioning that in reality he is not that. And when one is confronted with the completely naked fact that that is me, I resent it. I try to tell others that it isn't so and I have all kinds of justifications or whatever I now in my mind try to use in order to soften the blow, a little bit, or to smooth it over or to make it appear a little bit better than I am. In that sense everybody is a liar; they are hypocritical; we are not at all willing to be truthful and we can get away with it because everybody else does it and they understand when I tell a little lie and it is after all not too bad. For purposes of living on earth it is quite all right. But when I have an aim of becoming to a certain extent absolute, or if I say I wish to become God in actuality or I want to become a man who is harmonious so that he then becomes, I would almost

say, presentable so that God can recognize him and that God would smile really and wish him well and help him. Then I cannot constantly live in an atmosphere which for me is completely deterionating. You understand what I mean?

Impartiality is necessary to reach a language of truth and truth is the only thing that frees us. Not our opinions and not the willingness to help different people together. Truth is, comes you might say, from above. Truth is of a different kind of quality which we know very little on earth and the only way I can conceive of it or it can only effect us at times when we are in a certain condition, ready and willing to receive it regardless of what the truth will give us as anabsolute fact. It's extremely difficult to remain objective to one's self. When my whole life is based on trying to create an impression which is not entirely right and even in prayer to God, I am not entirely sure that I use absolute values.

Does it answer?

Q.: Very well.

Mr. Nyland: Any more? You see, because we are now together you have to ask. When you have a tape and I get it, maybe one week or maybe 2 weeks go by. By that time you have forgotten your meeting a little bit and I cannot repeat of course what is on the tape. It takes too much time and takes too much tape, you know, so I have to rely on what you remember. You don't make notes, you don't really remember what you said 2 weeks ago or how you said it and surely you have forgotten more or less the tonation in which you said it and all of that belongs to the manifestation of a person. It becomes very difficult to know actually you might say what you have done, how you have done it, where it came from and what particular state you were in. And for me then to form an opinion which is correct or honest or even fair, it becomes very,

very difficult. So in the long run when you are exposed to sufficient indications--not criticisms but perhaps a little correction every once in a while. And out of that you will distill more and more certain facts and that because of the quantity with which you will then experience then will become more truthful for you, but it takes a long time because the averages do not add up so easily to a reality even if you have many number of certain problems that are solved in a certain way and you add them up and divide them by the #. At most you have an average opinion and it is not as yet truthfulness in the real sense. So whenever you have questions, tryto write them in such a way and then when you now want to speak about it that you then actually repeat what you have thought at another time when the conditions were a little bit more donducive. Because, when you sit together in a group you are not always there your real self, you also and everybody is subject to appearances and impressions we create on others, and I don't care if you are friends or enemies. We are not truthful in talking about that what really concerns us most and whenever you make statements, you do not make them complete enough. You always hide a little bit. Sometimes you cannot really formulate it because you don't want to. The difficulties of communication among people even if you know each other and that ve ry well, usually there creeps into it a little familiarity and the assumption that the other knows and to some extent they do know and they also know how to take you, how to understand you and they really are'nt critical enough. It is difficult to remain honest among friends and at the same time let us say,(uh, we have to splice, I'm afraid) ....

For the sake of reaching exact knowledge based on research of a of a psychological kind of some kind of material that is going to help you as food to build for yourself something that is the possibility of heaven or as I said before for meeting God. It has to take place in what man is now . You are not going to change yourself overnight. It

has to be done gradually so that you have to remain serious and quite honest because if that honesty is not there you will never have facts that ever can be communicated to anyone else and hope for an understanding.

Why do we Work together? In order to find out what is the real truth about ourselves as human beings not as personalities and not stroking our vanity, now wishing to be admired or respected even but to be simply a human machine living mechanically, automatic, because of the conditions of earth which require that. Because, if we were awake on earth we would commit suicide. No one in his good senses will be satisfied by being as a sheep and be shorn and slaughtered. And this is what human beings are and used for. For the maintenance of something that we call earth and we don' t understand it, and we are blind because we don't want to be affected by it, the facts as they really are, because we cannot live in accordance with it and for that reason we coat ourselves with little coats of culture of civilization, as indications of direction in sports, of wanting to be amused, of sitting lazily in front of TV and letting things just happen because we have already arranged and achieved a certain place in which there is to some extent, satisfaction and for us our vanity is stroked all the time because no one is disturbing us. This is the condition we must know of ourselves if we ever want to become serious about Work. Work means you have to Wake up; you have to Wake up to the facts as they are, not the way you would like them. There is no particular kind of a wish because you don't even know what to wish for. Than only in a very ephemeral and superficial way, living on earth and being able to get along with each other. And that is no aim. Even animals do it much better than we do. Man as a man he is a question makk with aspiration tothe possibility of growing out of this world to fulfill his function in the light of God because after all what is the spiritual meaning of himself if that doesn't mean that then there is a representation of

something in him which is not, as we now call it, human. He has an entirely different function to fulfill because he happensto think and he happens to feel about the possibility of growing out of this kind of morass which keeps us bound. Why this wish for freedom? Why at the end of one's physical life, death? Why shouldn't one's life continue to exist? What is the meaning that we are mortal? And what is it that actually will give us the desire to continue to want to live, unless we realize that if we don't do it, we will die and die forever because we will not know with what to continue to live in what world. And where we go to, no one can describe it, not even at the moment of death will be that kind of a communication for those who so-called depart from us, and go to another world and of course would like to tell at that time and they cannot because they are completely blind to that what is earth. They are already with their mind and with their feeling in a different sphere. It is only later when they live there for some time and they have recognized the necessity for the continuation of having to Work on themselves, that then they have certain periods in which they recall where they came from, and there is, because of this emotional involvement, the possibility of wishing for the well-being of those that have left or wishing to help then to understand what is really the meaning of life on earth and that sometimes when they are more full grown and have become conscious, that then God in His eternal wisdom wishes such entities to come back to earth and to help as Messengers to tell people, "Now is the time to understand what you should do with your life,"and then perhaps, to give example like we know how certain people in a religious sense have become Holy in our memory and in the reality of associating with them. These are the problems that each person should face and there is no getting away from it because if you really want to live, you must know that that has to be attended to. You close your eyes to it. No one as a human be ing is an ostrich burying his head in the sand so that he can' t see and

so his head cannot function anymore and he has no more thoughts whatsoever than hoping that someday perhaps he will die.

You see, we are engaged in something. Either you understand it, and then, I would almost say, you belong because you wish to commit yourself to that kind of purpose, and then you are looking for others to help you and you will want to Work with them to exchange what is the result of your own experience or you don't care and if you don't care, stay away.

The world is full of fools. Nevermind if they are supporting cells. That happens to be their function and for them what they don't know that doesn't matter. Happy is he who has no soul, and happy is he who has one, but woe to him who has to Work for it.

This is the condition in which we are. We are no fools anymore. We are not children. We are not that innocent. We know what there is to be bought. We also know what there is tobe sold. We also know what it means to be responsible. We also know that there is something that will hold us to it as a law. A law which at the present time we try to understand and fathom and we don't know but we strive in orde r to clarify many issues and to solve problems and to lift up your gaze so that that is now still a little bit mysterious may become clear and then at night can shine and give us an indication of the directio n and that then in the presence of such light which is not cold but awfully warm, giving off heat for us in order to be, how will I say, really TO BE, and spirited by such heat, to become loving within for the wish to create a for oneself, and to be able to build within oneself a bridge from this earth to that what is now for us universe. Sometimes I say for us to wish to climb around the Moon in order to see what makes it alive at the grwwing end of the cosmic ray. To that what is Anulios within one and the life-giving force to which we must respond. Otherwise if we don't, we commit the sin of the Holy Ghost which is not forgivable. Each person must Work, sooner or later, like it or not, in this life

or any other form of life. This is the law of creation which is the law of existence of Absolute compared to finite forms. We live in finite forms in order to find that what is the content andthe purification of the content becomes truth in this sense essense, 5 times distilled, so that in accordance with the 5 rules of objective morality that what is man, what he really should be, then he will be able to live because then he will have found his being and God will protect him. Work as much as you can. Keep Working, keep being honest. Send me, send Andy, what you can in order to be advised and to help you. Don't ever think you have it. Dont ever become smug. Dont ever settle down and crystallize out. You should remain constantly --regardless of how old you get-- in constant flux, in a state of dynamics, aliveness so that constantly your life becomes apparent in your manifestations in whatever you do, and, if possible, this form of life should be unified within you and express itself as and unfold an entity to the outside world. So that gradually in this entity you will find the component parts not as yet sufficiently correspondent to each other, and then you will wish to Work to find out how can you complete you Kesdjanian body. How can you build your soul and you hope that it can be accomplished in this life while you have your Karma to fulfill, with your physical body the way it is, with the talent you have, with everything that is your equipment, not to forget that you have that responsibility not only for the maintenance I say but for mutual growth. That in that kind of a wish for entity now if the component parts are, could correspond to each other, that will produce harmony in reality as a note. That is the music of the spheres.

Who can define it? These are little bits of attempts at playing a little bit here and there andyou think it is Holy and Sacred. No one as yet has heard what the angels can sing. We say harps. It is much much more than just listening to a bird without being able to define

what it sings, and why it sings, and how pure such a sound is--because we cannot put it in any kind of words belonging to earth.

But, when we grow, when we really reach the possibility of flying with wings and that that what attaches the wings to ourselves is consciousness and conscience, and not wax. It will never melt when we reach the Sun, and it will be possible to go through fire in order to reach the purified air which surrounds HIs Endlessness.

I hope to be back again maybe at the end of January, the beginning of February. In the meantime, you Work, you send tapes, you let me know , if you really want to, but you have to be honest about your Work. Good night, everybody.